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CAUSE OF PEACE.

I deem the following remarks of the "Moral Advocate," worthy the attention of our readers. If they breathe a little too much of a wartime spirit, the responsibility is not ours; and if it be remembered that "oppression makes a wise man mad," it is probable that the honest writer will not be severely blamed. It is time that every good man had become an advocate for Peace; that the voice of the country were raised to a pitch of remonstrance against war, that should compel the hundred-headed monster to retire to the den whence he issued, nearly six thousand years ago, to raise the arm of Cain against his brother, and to perpetuate military and death in their most frightful forms, through all succeeding generations to the present. We beg our readers to compare the expense that attends preparation for prosecuting a system of legalized murder, with the expense of preparation for the ministry of peace. It costs \$5,000 to fit a man to regulate the work of human butchery. The same sum will fit eight or ten men to go through the world, proclaiming "peace on earth and good will to men." Yet scarce a whisper is heard against the appropriation of 500 or a 1000 dollars a year, for the education of a rich military officer, while every cent expended for the education of poor and pious youth for the Gospel Ministry, is regarded by multitudes as worse than wasted!

MILITARY ACADEMY.

I feel some delicacy in touching this subject, and shall only do so as far as the objects of the Moral Advocate, demand that the measures and institutions of our government should be brought under review. These measures and institutions are deeply interesting to us all, not only from our own individual responsibility in their prosecution and maintenance, but from their effects on our country, and the great family of mankind. The Academy at Westpoint is designed for giving young men a military education, under the patronage, and at the expense of the general government. The cadets are generally selected out of the first families of the nation, for wealth and influence. They are placed at the academy, not at the expense of their fathers, but of the government. The committee of Congress say: "It is well known that young men have been sent to the academy for the purpose of receiving a general education, without the intention of engaging in military service." And further on in the report they say: "they have estimated the pay, subsistence, the expense of professors, teachers, &c. and that," "the average amount for each cadet exceeds 500 dollars annually, without including the interest of the money expended on the public buildings, the principal of which exceeded 200,000." It also appears from this report, that the average number at the academy is 230, and that after making allowance for those who go to private life, the cost to the government, of educating a young officer at Westpoint is about \$8,000. These particulars are given only to present to you, some striking features of the institution. It is not the design of the Moral Advocate to discuss the political question, whether it is correct principle or expedient in practice, for the government to educate the sons of the rich and influential, either for public or private life, or whether it is correct for the public treasury to educate men in all the high offices in government, either civil or military, to derive to themselves the highest honors and emoluments the government can bestow. These are questions which belong to the politician, and not to the moralist. But the Moral Advocate, perhaps, may be admitted to enquire, why it is that War, and not Peace, is the darling object of the government, while the profession of Peace is the only profession that is not tolerated? All the various codes and systems which have ever been conceived to be sanctioned by Christianity, and even those which strike not only at Christianity, but at Religion, and all morality, have been embraced in the grand system of Toleration, that has sprung from our republican principles: provided such persons do not commit any overt acts of violence against the peace of the community. But the profession of Peace, provided that profession be realized, is not only left without the pal of toleration, but is the object of direct persecution. Is it war, or war, that is to be desired for the general good of mankind? Is it peace or war that the measures of government are calculated to promote? The government has established a system of general training for the purpose of learning men the art of inflicting death with the greatest ease and effect; for reconciling them to the most cruel human slaughter, and of associating the most honorable with such scenes of human destruction and wretchedness. They have established a system in which the pupils, instead of paying for education, receive a premium. They have received tuition, with all their accommodations, and they are paid, because the art of war is one of the principal branches taught. And these inducements have been held out heretofore, even though they went into private life, that they might imitate the military character. The commission of this view, and without objecting to it, merely deny it as to fact, by saying that those who thus retire into private life did so because they had acquired the most important principles of the military science.

And such is the partiality and patronage offered by the government, for the profession of war, that who will adopt it are thus nursed, educated, and applauded, though already rich, and the avenues to fame and influence fairly open to them. But the man who professes the principles of peace and of universal benevolence, is thrust into the dark shades of contempt. But in sweet retirement, he could remain, without being troubled by the smiles of office that are bestowed on others. Though he may contribute to the maintenance of those principles of moral and religious instruction which are the main pillars of happiness, as well as of stable government, he may contribute to the diffusion of that peace, or in other words that knowledge of the principles of peace, which would have led to the ruin of the government, and order and happiness in the world. Though he may be clothed with the high messages of heaven, yet because he will not learn to commit violence according to art, he becomes obnoxious to the government, while the man who has sought the path of peace, and the youth who will be educated, paid, and nursed with the fondness of the government, the man who is a Christian and cannot fight, is turned out to the officer to be imprisoned in a dungeon,

or deprived of his little hard earned property. He becomes, like his Divine Master, ranked with malefactors. The officer grasps his property at discretion. His tenderest connections in life, who depend on him for sustenance and comfort, may be deprived of both, may themselves be cast on the charity of a cold unfeeling world, for the monstrous crime of professing the principles of peace, as inculcated in the Gospel!

Such is the plain simple state of facts, resulting not from a lack of that investigation of the subject, which its importance demands. That those who direct the measures of our government, look at the subject in this point of view, I cannot suppose. And that such is the real state of the case, cannot be denied.

And what can be expected to result from this partiality in favor of War? The profession of pacific principles, is not only held up to view, as odious and even criminal, but it draws down the heavy hand of power, inflicting, in many instances, grievous sufferings. And yet peace itself, is called one of the greatest blessings—but most must not profess it—must not practically promote it, if they do, they must themselves be considered as malefactors. While war—an acknowledged calamity—calamity at the head of the awful catalogue of those which enliven life, and deeply darken all its fairest prospects—is made the favorite object of government, for which the treasure and applause of the nation are poured out in profusion. So far then, as the prevalence of one or the other policy can be influenced by the government, that influence goes to render war popular, and a source of emolument.

And is not a natural result to be expected, that if war be rendered popular, be made the road not only to honor, but to wealth—if a fondness for war be instilled into the minds of youth, with the rudiments of their education, that it will become frequent?

We know the force of custom: the powerful influence of those causes which operate through the medium of education, example, and early association of ideas with those great idols Wealth and Fame. And is it not to be expected that a nation thus made military by profession, will become so by choice and by practice?

The state of the civilized world, is such as to favor the cultivation and diffusion of pacific principles. What might not be the effect of the example of one single nation, like the United States, were such a nation, to avow the unlawfulness and inexpediency of war, and direct their measures by pure pacific principles? There is no nation in the world that could make the experiment with more fair prospects of success than the United States. We are remotely separated from the military and intriguing governments of Europe. Hence it would be easy to keep out of their jarring and contending politics, and guard against collisions with them. On this side the Atlantic there is no power with which we might be supposed to come in conflict. It was on this continent the experiment was tried by William Penn. And that experiment produced a result that the historian can but contemplate with satisfaction. And if on this continent the experiment should be extended to a larger scale, it would not only be an event from which more human happiness might be derived, but with the principle practically tested as it has been, it could not be considered as dangerous, or even doubtful.

Rome became the mistress of the world by the power of her armies. To the nations around her she was the instrument of destruction, within her own bosom she bore the seeds of discord and misery. One military adventurer after another, climbed to the pinnacle of power over the ruins of his predecessor, and each in his turn, made large expenditures of the wealth, the happiness and the lives of individuals. Thus while the conquests of Rome were rolling as a torrent, without scarcely varying its course, the factions of Rome, like an eddy, were circulating with an unceasing round of rapine, assassination, murder, and every species of outrage. At length in the enjoyment of the proud title of "the Mistress of the world," she tumbled to ruin by the greatness of her own weight.

Rome from its foundation as an empire, assumed a military character. They carried the military science to greater perfection than any other nation at that day in the world. The greatest pains were taken to inspire the youth with a love for military enterprise, and this was made almost the sole means of acquiring honor, wealth, or power. An unceasing desire of wars and factions was the consequence. And the military skill of her generals, thus powerfully contributed to the general mass of human misery.

Thus, if we consult the history of past ages, we cannot find an example in which the peace and safety of a nation has been secured, by inspiring the youth with a taste for military pursuits. Nor have they been ultimately secured by military skill. Pompey rose to the pinnacle of power and fame, Caesar conquered Pompey, Brutus and Cassius murdered Caesar—Anthony subdued Brutus and Cassius, and was himself overthrown by Augustus. But thousands, nay millions, of lives were the victims of these schemes of ambition. Augustus would probably have shared the same fate, but he saved himself, not by prosecuting new wars, but by promoting peace—for it was in his reign that the temple of Janus was shut, twelve years, indicating peace throughout the world, immediately before the coming of our blessed Lord, emphatically called the Prince of Peace.

When we reflect that the United States is thus actively acquiring a military character, and giving her young men military educations, it is to be expected that a strong impulse will be given to public opinion in favor of military enterprises.

For the Boston Recorder.

CEYLON MISSION.

One of the American Missionaries in Ceylon, has transmitted to his friends in this country, an account of that Mission, from which the following extracts are made.

"In speaking of the employment of the Missionaries, I do not wish to be understood that each does actually accomplish daily what I represent to be the role of duty. The great object to which their attention is at present directed, is the acquisition of the native language. Although all do either steadily or occasionally preach in Tamil, yet many years of close application is necessary, in order to acquire that readiness in the language which is requisite to the pleasant or profitable discharge of Missionary labor. It is much to be regretted that the views of the public, on this subject, have not been corrected. No sooner has the Missionary left his native shores, than the Christian public are waiting impatiently to hear of success. Having waited two or three years without any particular interesting intelligence, they begin to be discouraged; and, perhaps, at length abandon the object of their fond expectation. The friends of missions should remember that nearly one year is spent in preparing to the field. Another year, perhaps, is occupied in seeking out and preparing a place for residence. Then,

after two years, the Missionary is able to apply himself closely to the acquisition of the language. At the expiration of the third year, he may commence, on a very limited scale, preaching to the people in their own tongue; till which time, the people generally must be ignorant of his object. Now he begins to declare to idolaters, another Prince and a Saviour. They are not a people ready to receive the word, but subjected to a set of men or teachers, whose interest is throw every obstacle in the way of him, who would bring them to a knowledge of the true God. Even at this period, instead of finding the Missionary constantly engaged in active labors among the people, he should be sought in his study. When he begins to preach, the language is not yet attained. He is still making slow progress in the acquisition of a language that has no affinity with his own. Perhaps at the end of six or seven years, if he has been blessed with ordinary health, it may be expected that he has made such proficiency as to be a complete master of the language. I say this of Missionaries who have not had any assistance from those who have acquired the language, and can render the path easy to others."

After giving a minute account of the manner in which they occupy their time, the meetings of the Missionaries at the different stations, and the meetings of all the Missionaries of the different denominations, the account proceeds thus:

"In our labors among the people, we visit from two to eight families, per day. Sometimes we make long excursions into some distant villages, for 2, 5 or 8 days, carrying with us two or more boys from our schools, provisions, &c. At such seasons, particularly, we feel the want of tracts. Passing through villages where the Gospel was never before heard, we find hundreds who can and would read, had we books or tracts to give them. But alas! we have none; no Bible, no tract, to shew the poor heathen how to flee from the wrath to come. The only tracts we have ever had, have been written on the olla, procured, of course, at great expense. Perhaps in all our mission, we have distributed 200 that we have obtained in that way. O that we had one cent; one shilling; one dollar, to purchase, or to get a supply printed."

"We consider the labors of our native brethren of great value to the mission. Their constitution is adapted to the climate; they are familiar with the language; are fully acquainted with the religion and all the peculiar notions of the heathen; are men of talents, of piety, of influence; are laborious men. Their value can hardly be estimated. Their time is occupied in study, in visiting schools, and more particularly engaged in preaching from place to place; testifying repentance towards God and faith towards our Lord Jesus Christ."

"I now come to that branch of our mission, which we consider the most interesting—boarding schools. I mean schools composed of native boys and girls, under our immediate care and instruction; who are clothed and fed by the liberality of individuals and societies in America. Of these schools there are four. The number of scholars in all is 90. The principal object to which we direct the attention of these children in the attainment of Christian knowledge. We do not neglect other useful branches. The children are assembled at sunrise, for worship; when the Scripture is read and explained. After worship, some go to their books, some go to work in the garden, &c. some to play. At 8 o'clock, they are called to their breakfast hall. Being seated on the floor in a circle, with their plates before them, the cook going round gives to each his portion of rice and curry. All kneeling, the oldest asks a blessing. Being again seated, they eat, conveying their food to the mouth with their fingers, as is their custom. Breakfast being ended, they retire to the water pot; drink; wash their plates, and return to their places where thanks are given. Thence go to the school room where they remain till twelve, and from two till after worship at sunset."

"These children at all seasons, whether at study, work, or play, are within our gates, so that their intercourse with the heathen is cut off. Being thus separated from their heathen friends, & being thus taught, their prejudices and foolish notions gradually leave them. I presume to say that the greater part of them would feel grieved to be called heathen. Among these 90 children, five boys, who have for some time given decided evidence of their piety, have been admitted to our church. Their walk has thus far been very consistent. For some time past, they have been unwearied in their exertions to bring others to a knowledge of the truth. These five, with others who are almost persuaded to be Christians, render very important service to the mission."

"When our mission was established, a female who could read was not to be found in the whole population of this district, amounting to upwards of 200,000 souls. But now there are twenty female children connected with our mission, many of whom have learned to read. Of these 20, two have given some evidence of their conversion. They go from house to house with the Testament in their hand, reading to ignorant and degraded females, the glad tidings of great joy. It is wonderful that they are not driven away. Instead of that, they are received kindly, listened unto attentively, and even invited to come again. How fruitless have been our attempts hitherto to bring the females around us even to the hearing of the Gospel. But now, how much cause for gratitude to God for such displays of his mercy and grace, for such heralds of salvation."

"You, my friends, are in some degree aware of the degradation of the females in India—that in the estimation of the other sex, they are but a little remove from the beasts that perish. It is almost impossible for you to form a just conception of their miserable condition. Their understandings are indeed darkened. They are born in ignorance, and being excluded altogether from society, what opportunity have they for cultivating their minds. They are not taught. To refine or to accomplish of any kind they are entire strangers. Is there no way to raise them from their degradation? Will not the females of America, who are so highly distinguished for their privileges, cast an eye of pity upon the unprincipled females of India? When you behold the wretchedness of those who think themselves only born to serve and perish, will not your eye affect your hearts? Is there no compassion, no bowels of mercy? I have often heard you mourn and pray for the heathen. But how can the half be told you. Come to Ceylon. See the rank which the female holds in society. See how destitute of all feelings which belong to women—then you will have compassion."

"Should it please God to spare me a little longer, I intend to make greater exertions in their behalf. Will you not be co-workers with me. The plan which I have conceived will require your aid in order to put it in execution. I intend to make a great effort to establish a female school similar to our out schools. But how can it be supported? Is there no way by which a fund can be raised in the circle of my acquaintance. I think I can say with a good degree of certainty what would be the expense of such an establishment. A house will cost about thirty dollars. Then for the sup-

port of the school, three dollars per month will cover every expense. Were I among you, I am sure some course could be adopted to secure this small sum. It being an establishment for females, let a society of young ladies be formed to contribute monthly for its support. But to obtain a little fund to cover the expense of building, &c. some gentlemen, say in W. or N., or some friends to the cause elsewhere, I am sure will give their mites. I have no doubt but the object can be accomplished. But should it fail, the money shall be applied to some other particular object."

DEITIES OF THE NORTH AMERICAN INDIANS.

Extract from an Essay on the Religion of the Indian Tribes of North America.—By SAMUEL F. JARVIS, D.D. Rector of St. Paul's Church, Boston.

Charlevoix, who had all the opportunities of obtaining information which personal observation, and the united testimony of the French Missionaries could give, is an unexceptionable witness with regard to the Hurons, the Iroquois, and the Algonquians. "Nothing," says he, "is more certain, though at the same time obscure, than the conception which the American savages have of a Supreme Being. All agree that he is the Great Spirit, and that he is the Master, Creator, and Governor of the world." The Hurons call him *Arekeoui*; the Iroquois, by a slight variation, *Aregkoue*. He is, with them, the God of war. His name they invoke as they march. It is the signal to engage, and it is the warcry in the hottest of the battle. But, beside the Supreme Being, they believe in an infinite number of subaltern spirits, who are the objects of worship. These they divide into good and bad. The good spirits are called, by the Hurons, *Okis*; by the Algonquians, *Manitous*. They suppose them to be the guardians of men, and that each has his own tutelary deity. In fact, every thing in nature has its spirit, though all have not the same rank, nor the same influence. The animals they hunt have their spirits. If they do not understand any thing, they immediately say, *It is a spirit*. If any man performs a remarkable exploit, or exhibits extraordinary talents, he is said to be a spirit, or, in other words, his tutelary deity is supposed to be of more than ordinary power. It is remarkable, however, that these tutelary deities are not supposed to take men under their protection, till something has been done to merit the favor. A parent who wishes to obtain a guardian spirit for his child, first blackens his face, and then causes him to fast for several days. During this time it is expected that the spirit will reveal himself in a dream; and, on this account, the child is anxiously examined every morning with regard to the visions of the preceding night. Whatever the child happens to dream of the most frequently, even if it happen to be the head of a bird, the foot of an animal, or any thing of the most worthless nature, becomes the symbol or figure under which the *okis* reveals himself. With this figure, in the conception of his votary, the spirit becomes identified; the image is preserved with the greatest care—is the constant companion on all great and important occasions, and the constant object of consultation and worship. As soon as the child is informed what is the nature or form of his protecting deity, he is carefully instructed in the obligations he is under to do him homage—to follow his advice communicated in dreams—to deserve his favors—to confide implicitly in his pleasure—and to dread the consequences of his displeasure. For this reason, when the Huron, or the Iroquois, goes to battle, or to the chase, the image of his *okis* is as carefully carried with him as his arms. At night, each one places his guardian idol on the pallets surrounding the camp, with the face turned towards the quarter to which the warriors, or hunters, are about to march. He then prays to it for an hour, as he does also in the morning, before he continues his course. This homage performed, he lies down to rest, and sleeps in tranquillity, fully persuaded that his spirit will assume the whole duty of keeping guard, and that he has nothing to fear."

With this account of Charlevoix, the relations which the Moravian missionaries give, not only of the Iroquois, but also of the Lenapes, or Delawares, & the numerous tribes, derived from them, perfectly accord. "The prevailing opinion of all these nations is," says Loeckel, "that there is one God, or, as they call him, one great and good Spirit, who has created the heavens and the earth, and made man and every other creature." But, "beside the Supreme Being, they believe in good and evil spirits, considering them as subordinate deities." "Our Missionaries have not found rank polytheism, or gross idolatry, to exist among the Indians. They have, however, something which may be called an idol. This is the *Manitto*, representing, in wood, the head of a man in miniature, which they always carry about them, either on a string round their neck, or in a bag. They hang it also about their children, to preserve them from illness, and ensure to them success. When they perform a solemn sacrifice, a *manitto*, or a head as large as life, is put upon a pole in the middle of the house. But they understand by the word *manitto*, every being to which an offering is made, especially all good spirits. They also look upon the elements, almost all animals, and even some plants, as spirits, one exceeding the other in dignity and power. The *manittos* are also considered as tutelary spirits. Every Indian has one or more, which he conceives to be peculiarly given to assist him, and make him prosper. One has, in a dream, received the sun as his tutelary spirit, another the moon; a third, an owl; a fourth, a buffalo. An Indian is dispirited, and considers himself as forsaken by God, till he has received a tutelary spirit in a dream; but those who have been thus favored are full of courage, and proud of their powerful ally."

This account is corroborated by Heckewelder, in his late interesting history of the Indian nations. "It is a part of their religious belief," says he, "that there are inferior *manittos*, to whom the great and good being has given the rule & command over the elements; that being so great, he like their supreme behests; these subordinate spirits (something in their nature between God and man) see and report to him what is doing upon earth; they look down particularly upon the Indians, to see whether they are in need of assistance, and are ready at their call to assist & protect them against danger. Thus I have frequently witnessed Indians, on the approach of a storm or thunder gust, address the *manitto* of the air to avert all danger from them: I have also seen the Chippewas, on the lakes of Canada, pray to the *manitto* of the waters, that he might prevent the swells from rising too high, while they were passing over them. In both these instances they expressed their acknowledgement, or showed their willingness to be grateful, by throwing tobacco in the air, or strewn it on the waters."—"But amidst all these superstitious notions, the Supreme *Manitto*, the Creator and preserver of heaven and earth, is the great object of their adoration. On him they rest

their hopes—to him they address their prayers, & make their solemn sacrifices."

The *Knisteneax* Indians, who inhabit the country extending from Labrador, across the continent, to the Highlands which divide the waters on Lake Superior from those of Hudson's Bay, appear, from Mackenzie's account, to have the same system of one Great Supreme, and innumerable subordinate deities. "The Great Master of Life," to use their own expression, "is the sacred object of their devotion. But each man carries in his medicine bag a kind of household god, which is a small carved image, about eight inches long. Its first covering is of down, over which a piece of bench bark is closely tied, and the whole is enveloped in several folds of red and blue cloth. This little figure is an object of the most pious regard."

It is remarkable, that the description given by Peter Martyr, who was the companion of Columbus, of the worship of the inhabitants of Cuba, perfectly agrees with this account of the Northern Indians by Mackenzie. They believed in the existence of one supreme, invisible, immortal, and omnipotent Creator, whom they named *Joculuna*, but at the same time acknowledged a plurality of subordinate deities. They had little images called *Zemes*, whom they looked upon as only a kind of messengers between them and the eternal, omnipotent, and invisible God. These images they considered as bodies inhabited by spirits, and oracular responses were, therefore, received from them as uttered by the Divine command. The religion of Porto Rico, Jamaica, and Hispaniola, was the same as that of Cuba; for the inhabitants were of the same race, and spoke the same language. The Caribbean Islands, on the other hand, were inhabited by a very fierce and savage people, who were continually at war with the milder natives of Cuba and Hispaniola, and were regarded by them with the utmost terror and abhorrence. Yet "the *Charaibes*," to use the language of the elegant historian of the West Indies, Edwards, "while they entertained an awful sense of one great Universal Cause, of a superior, wise, and invisible Being of absolute and irresistible power, admitted also the agency of subordinate divinities. They supposed that each individual person had his peculiar protector, or tutelary deity; and they had their *laras* and *penates*, gods of their own creating." "Hughes, in his history of Barbadoes, mentions many fragments of Indian idols dug up in that island, which were composed of the same materials as their earlier vessels. 'I saw the head of one,' says he, 'which alone weighed above sixty pounds. This, before it was broken off, stood upon an oval pedestal, about three feet in height. The heads of all the others were very small. These lesser idols, were, in all probability, made small for the ease and convenience of being carried with them in their several journeys, as the larger sort were, perhaps, designed for some stated places of worship.' " Thus, in this vast extent of country, from Hudson's Bay to the West Indies, including nations whose languages are radically different, nations unconnected with, and unknown to each other, the greatest uniformity of belief prevails with regard to the Supreme Being, and the greatest harmony in their system of polytheism. After this view, it is impossible not to remark, that there is a smaller departure from the original religion among the Indians of America, than among the more civilized nations of Egypt, Greece, and Rome."

Faith of the North American Indians in future rewards and punishments. DR. JARVIS.

The belief of a future state of rewards and punishments has been kept alive among all heathen nations, by its connexion with the sensible enjoyments and sufferings, and the consequent hopes & terrors of men. Its origin must have been in Divine revelation, for it is impossible to conceive that the mind could have attained to it by its own unassisted powers. But the thought, when once communicated, would, in the shipwreck of dissolving nature, be clung to with the grasp of expiring hope. Hence no nations have yet been found, however rude and barbarous, who have not agreed in the great and general principle of retributive immortality. When, however, we descend to detail, and inquire into their peculiar notions with regard to this expected state, we find that their traditions are colored by the nature of their earthly occupations, and the opinions they thence entertain on the subject of good and evil. This remark is fully verified by the history of the American Indians. "The belief most firmly established among the American savages," says Charlevoix, "is that of the immortality of the soul. They suppose that when separated from the body, it preserves the same inclinations it had when both were united. For this reason, they bury with the dead all that they had in use when alive. Some imagine that all men have two souls, one of which never leaves the body, unless it be to inhabit another. This transmigration, however, is peculiar to the souls of those who die in infancy; and who, therefore, have the privilege of commencing a second life, because they enjoyed no little of the first. Hence children are buried along the highways, that the women, as they pass, may receive their souls. From this idea of their remaining with the body, arises the duty of placing food upon their graves; and mothers have been seen to draw from their bosoms that nourishment which these little creatures loved when alive, and shed it upon the earth which covered their remains. When the time has arrived for the departure of those spirits which leave the body, they pass into a region which is destined to be their eternal abode, and which is, therefore, called the Country of Souls. This country is at a great distance toward the west, and to go thither costs them a journey of many months. They have many difficulties to surmount, and many perils to encounter. They speak of a stream, in which many suffer shipwreck;—of a dog, from which they with difficulty defend themselves;—of a place of suffering, where they expiate their faults;—of another, in which the souls of those prisoners who have been tortured are again tormented; and who, therefore, linger on their course, to delay as long as possible the moment of their arrival. From this idea it proceeds, that after the death of these unhappy victims, for fear their souls may remain around the huts of their tormentors from the thirst of vengeance, the latter are careful to strike every place around them with a staff, and to utter such terrible cries as may oblige them to depart." "To be put to death as a captive in India, therefore, an exclusion from the Indian paradise; and, indeed, 'the souls of all who have died a violent death, even in war, and in the service of their country, are supposed to have no intercourse in the future world with other souls. They, therefore, burn the bodies of such persons, or bury them, sometimes before they have expired. They are never put into the common place of interment; and they have no part in that solemn ceremony which the Hurons and the Iroquois observe every ten years, and other nations every eight, of depositing all who have died during that period in a common place of sepulture.' "To have been a good hunter, brave in war, fortunate in every enterprise, and victorious over many enemies, are the only titles to enter this

abode of bliss. The happiness of it consists in the never failing supply of game and fish, an eternal spring, and an abundance of every thing which can delight the senses, without the labor of procuring it. Such are the pleasures which they anticipate, who often return weary and hungry from the chase, who are often exposed to the inclemencies of a wintry sky, and who look upon all labor as an unmanly and degrading employment.

The Chepewyan live between the parallels of lat. 60 and 65 north, a region of almost perpetual snow; where the ground never thaws, and is so barren as to produce nothing but moss. To them, therefore, perpetual verdure and fertility, and waters unnumbered with ice, are voluptuous images. Hence they imagine, that after death they shall inhabit a most beautiful island in the centre of an extensive lake. On the surface of this lake they will embark in a stone canoe, and if their actions have been generally good, will be borne by a gentle current to their delightful and eternal abode. But if, on the contrary, their bad actions predominate, the stone canoe sinks, and leaves them up to their chins in the water, to behold the reward enjoyed by the good; and eternally struggling but with unavailing endeavors, to reach the blissful island, from which they are excluded forever." On the other hand, the Arrows, or natives of Cuba, Hispaniola, Porto Rico, Jamaica, and Trinidad, would naturally place their enjoyments in every thing that was opposite to the violence of a tropical climate. "They supposed, therefore, that the spirits of good men were conveyed to the pleasant valley of *Coyaba*, a place of indolent tranquillity, abounding with game and other delicious fruits, cool shades, and murmuring rivulets; in a country where drought never rages, and the hurricane is never felt."

While these voluptuous people made the happiness of the future state to consist in these tranquil enjoyments, their fierce enemies, the Charabes, looked forward to a paradise, in which the brave would be attended by their wives and captives. "The degenerate and the cowardly they doomed to everlasting banishment beyond the mountains—to unrelenting labour in employments that disgrace manhood—a disgrace heightened by the greatest of all afflictions, captivity and servitude among the Arrows."

Thus the ideas of the savage, with regard to the peculiar nature of future bliss or woe, are always modified by associations arising from his peculiar situation, his peculiar turn of thought, and the pains and pleasures of the senses. With regard to the question in what their happiness or misery will consist, they differ; but with regard to the existence of a future state, and that it will be a state of retribution for the deeds done in the body, they agree without exception, and their faith is bright and cloudless. "Whether you are divinities or mortal men," said an old man of Cuba to Columbus, "we know not—but if you are men, subject to mortality like ourselves, you cannot be unapprehended, that after this life there is another, wherein a very different portion is allotted to good and bad men. If, therefore, you expect to die, and believe with us, that every one is to be rewarded in a future state, according to his conduct in the present, you will do no hurt to those who do none to you." This relation is given us by Martyr, and it is sufficient to show with what exactness the primitive belief has been retained. This man was a savage, but he spoke the language of the purest revelation.

Latest Missionary Intelligence.

Extracted from the London Evangelical Magazine for April, 1832.

CHIN-SURAH.—INDIA.

Extract of a Letter from Mr. G. Mundy, Oct. 10, 1821. *Female Education.*—A native Female School was commenced about six months ago, under the care of Mrs. Townley, and Mrs. Mundy. It has hitherto been kept to a room in the Fort, kindly afforded by the governor. But the situation has proved rather unfavorable to the attendance of the children; and hitherto only seven girls have been collected. But even this number is not to be despised, considering the great prejudices which exist here with regard to female education. We are happy to say that these can now begin to read and write, and have committed to memory the whole of the Catechism, composed by Mr. Pearson, which are extraordinary acquisitions for a female in Bengal.

A new school-room has just been erected in a populous neighborhood, and will be opened when the holidays connected with the late Poojah are expired; we anticipate then a considerable increase of numbers.

Preaching.—In addition to the distribution of Tracts and other efforts, our two chapels are open every evening. The congregations are numerous, but alas! the same glorious truths which in England convert multitudes, are heard here with an indifference which is truly astonishing; and the grossest absurdities are frequently opposed to them: so that none but those who are actually engaged in the work can conceive what faith, patience, forbearance, and love, are requisite to enable us to persevere. The principal aim of our opponents is to excite our anger; and they are perfectly astonished on finding, as generally they do, all their efforts to provoke us fail; in their esteem it is almost miraculous to see any person, especially a European, abused and insulted, and yet preserve his temper: so that frequently, after the service, they will applaud the Missionary's forbearance.

BELGAUM.

Mr. Taylor, Missionary at Belgaum, has transmitted the First Annual Report of an Association formed there, by the British chiefly, for the promotion of evangelical religion.

Many copies of the Scriptures have been distributed by this Association, and a great number of Tracts in five different languages. The manner in which they have been received, and the eager desire expressed for more, lead the Association to hope they have proved useful. Among other instances, a Brahmin, who had read the Scriptures and Tracts, said that "formerly he believed the native deities to be true; but now he felt his faith shaken, and thinks that ours is the true religion." and added, he was convinced that many would embrace it, if they were made only perfectly acquainted with it. Another Brahmin has recently manifested no small concern about the welfare of his soul. He attends religious instruction, reads our Books, and convinced of the sin of worshipping idols, he professes to have relinquished the practice; he has put away his household gods, and begins to pray to the true God. Present appearances indicate that he is sincere. A few other natives also, who appear to be under some concern for their souls, are inquiring after the truth.

SURAT.

Mr. Fyvie has sent home a Journal of his proceedings in the month of June last, in which are many pleasing particulars. We transcribe one of them.

June 21. Preached in the evening to a congregation of natives at our preaching-house. Many Brahmins were present. They are generally the most troublesome hearers, but to night they behaved very well. They appeared to be delighted with Christ's Sermon on the Mount. Various questions were asked in the time of reading, which afforded opportunity for considerable discussion. Speaking to them of all men being sinners, and of the impossibility of being accepted of God but through a Mediator, they replied, "this is true; we must have a Mediator." I said, "Who will be your Mediator?" They replied, "Some holy man." I then said, "But who will be his Mediator? you have said, all men are sinners; consequently, all holy men are sinners." They admitted this, and said, "The question I

had asked was a very deep one, and required wisdom to answer it." I replied, "We require a person who was without sin to be our Mediator, and I was going to tell them of Jesus Christ, when one said, 'Yes, Jesus Christ, who is God's equal, became incarnate; the sin of mankind were cast upon him, (imputed to him), and by dying he made atonement for our sin, and whosoever believes in Jesus, becomes interested in his Mediation.'" I was delighted to hear this from the lips of a heathen. Truth will make its own way. Many other remarks were made in the course of the evening which much encouraged me.

Mr. Fyvie confirms what his colleague, Mr. Skinner wrote, that they had finished the Translation of the New Testament into the Guzerat language, and were diligently employed in printing Tracts in the same, together with elementary books for the native schools. Mr. F. says, "since I last wrote, I have prepared sixteen discourses on the leading doctrines of the Holy Scriptures in Guzerat, which will make a little volume in octavo. The parables of Christ, &c. will be printed at some future time. We wish to begin the printing of the Old Testament soon."

Our schools are as follows: English school, 30 boys; Native school, 70 boys; total 100 boys. We have the prospect of some more new schools. We are all through the mercy of God, at present (Aug. 8, 1821,) in pretty good health. W. F.

MORAVIAN MISSIONS.

LABRADOR.

Here the brethren have three stations—Okkak, Nain and Hopedale.

Extract of a Letter from Okkak, August 8, 1821.

"The blessing of the Lord has rested upon the preaching of the Gospel of a crucified Saviour, which, by the grace and power of the Holy Spirit, always approves itself the power of God for salvation to all that believe; of which many encouraging instances might be quoted. Thirteen adults have been added to the Christian Church; ten were admitted among the candidates; twelve to the Lord's Supper, and eight among the candidates for it. We request you to present to the venerable British and Foreign Bible Society our most cordial thanks, for the valuable present of Equimaux New Testaments, sent to us by the ship. They are a treasure of immense worth. Our worthy fellow-laborer, Brother Jacob Nissen and his wife, return this year to Europe, after having most faithfully served this mission for twenty-four years."

From Nain, August 24, 1821.

"To the praise of the glory of His grace, we may declare with truth, that the Gospel has not been proclaimed by us in this place in vain. We have again seen many encouraging proofs, that the Spirit of God guided both the whole congregation and the individuals, into a more thorough knowledge of its blessed truths, for their own advancement in true piety, and in the love of their Saviour. Since the return of the ship last year, five adults and six children have been baptized; four received into the congregation; three admitted candidates for baptism, and six made partakers of the Lord's Supper. The congregation consists of 122 persons."

"The fifty years jubilee of the Mission in Labrador, was celebrated on the ninth of August, with the Lord's rich blessing upon us and our dear Equimaux. In all the service of the day, a spirit of joy & thanksgiving prevailed throughout the whole congregation. We praised Him with heart and voice, for all the wonders he has wrought in behalf of the mission in Labrador, during half a century, in which he has led, preserved, and blessed us abundantly. His mighty arm has protected us in many dangers, and the preaching of His cross has been attended with power, and the demonstration of His Spirit in many heathen hearts."

"On the 21st the Clinker sloop of war, Captain William Martin, arrived here from Okkak. Her commander had been directed by the Governor of Newfoundland, Sir Charles Hamilton, to visit the three settlements of the Brethren on the coast of Labrador, to inquire after the welfare of the missionaries, and their Equimaux, and to offer them any assistance in his power. We consider this visit as permitted for the benefit of the Mission, & thank the Lord that we found in this officer a man of such a Christian and humane character."

From Hopedale, September 4, 1821.

"If we take a retrospective view of the effects of the preaching of the Word of the cross in this place, during the past year, and consider what the Lord has done for our dear Equimaux flock, we may well exclaim, 'What shall we render unto the Lord for all his benefits?' Many are indeed our infirmities and imperfections, but He has nevertheless glorified His name among us, and caused His grace to be made manifest in the hearts of our people. Blessed be His name, that we may declare with truth, that he has here also a flock of sheep whom He knows by name, who hear and know His voice, and follow Him in the path of life. Among our youth we see many plants of the Lord's own planting, though we always rejoice over them with trembling, knowing how much they are exposed to seduction. The number of our congregation is 73 baptized adults, 51 of them being communicants; 60 baptized children, nine candidates, and 9 yet unbaptized. In all 151 souls."

August 27. We had the joy to see the Harmony arrive safe in our harbor. But we were not a little astonished, and even perplexed, when, instead of one, we beheld two ships approaching; and we could not conceive what might be the meaning of so unexpected an appearance. We were, however, soon made aware, that the second arrived with the most friendly intentions. It was His Majesty's sloop of war, Clinker, of 16 guns, commanded by Captain William Martin; sent by his Excellency, Sir Charles Hamilton, Governor of Newfoundland, to survey the Labrador coast, and expressly to visit the settlements of the Brethren on it, and by personal inspection to be informed of their real state, of which very unfounded and unfavorable reports had frequently reached Newfoundland, through our neighbors in the south. The captain spent most of his time on shore with us, and took special notice of every particular relating to this mission."

Extract of a Letter from Brother Kuhlman, having been informed of the nature and aim of the Bible Society, and its labours in the distribution of the Sacred Scriptures throughout the world, of their own accord, began to collect seals of blubber, by way of making up a small contribution towards the expenses of that Society. Some brought whole seals, or half a seal, or pieces as they could afford it. Others brought portions of blubber in the name of their children, requesting that their poor gifts might be accepted. The expressions they made use of, in presenting their offerings, deeply affected us. Each would bring something, when they heard how desirous other nations were to hear the word of God. They now begged me to send this collection of blubber to those generous friends, who printed the Bible for them, that more heathen might be presented with the Book, "so far more precious than any thing else in the world."

NEW ZEALAND.

The Rev. Mr. Masden has paid a second visit to New Zealand, in order to promote the Mission undertaken by the Church Missionary Society. His information, together with that of the Missionaries themselves, Messrs. Butler, Kendall, and others, has brought the Society acquainted with the real character of the natives, who appear to be excessively addicted toward war, and probably will continue so to be, until some regular government be established among them, or the influence of the Gospel dispose them to peace.

It has been ascertained that the horrid practice of feeding on human flesh is not uncommon. We shall insert some brief extracts from the printed accounts:—

"In time of war, great honour is paid to the head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved as the spoils of war, with respect—as a standard, when taken from a regiment, is respected by the victor."

With respect to the body of the chief, it is cut up in small portions, and dressed for those who were in the battle, under the immediate direction of the chief who retains the head; and, if he wishes to gratify his friends who are not present, small portions are reserved for them; on the receipt of which they give thanks to their god for the victory obtained over the enemy. They not only eat the flesh of the chiefs, but are wont to take their bones, and distribute them among their friends; who make whistles of some of them, and fish-hooks of others. These they preserve with care, as memorials of the death of their enemies."

It is also customary with them, for a man, when he kills another in battle, to taste the blood of the slain. He imagines that he shall then be safe from the wrath of the god of him that is fallen; believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or god of the departed spirit."

When they have got possession of a Chief and his wife, after the woman is killed, their bodies are placed in order before the Chiefs. The Areeke, or high Priest, then calls out to the Chiefs to dress the body of the man for his god; and the Priestess, who is also an Areeke, gives the commands to the wives of the Chiefs to dress the woman for her god. The bodies are then placed on the fires and roasted. The Areekes then take each a piece of the flesh, in a small basket, which they hang on two sticks stuck into the ground, as food for their gods, (to whom they are going to offer for their prayers, and whom they are about to consult relative to the present contest,) in order that their gods may partake first of the sacrifices."

While these services are performing, all the Chiefs sit, in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekes are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekes."

When all the sacred services are completed, the Areekes return the answer of their gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed, and all in common feed upon the slain. They eat the slain, not so much for food, as for mental gratification, and to display, publicly, to the enemy, their bitter revenge."

Reflecting on these horrid practices, one of the Missionaries says, "Oh! that the Christians, in highly-favoured England, did but well know the spiritual and temporal wants of this fine race of heathens!—they would pray earnestly, and would throw open their purses, so that there would be no lack of laborers for this desert, which shall one day be as the garden of the Lord, though at present, all is darkness and the shadow of death."

GREAT OSAGE MISSION.

Rev. Mr. Pixley to the Domestic Secretary of the N. Y. United-Fr. Socy. Jan. 17, 1822.

DEAR SIR,—Previous to our coming out to this distant country, the public mind had been prepared by the communications from Washington and elsewhere, to suppose these a very different people from what they are; and to believe, that almost without an effort, or a single self-denial, except that of parting with our friends, and coming here, the work of evangelizing and civilizing the natives would go on rapidly and successfully. We were told of their dignity; of their stationary settlements, or villages; how desirous they were of learning to read, and to become like good white people; and, in fine, we had almost forgotten, that depraved nature is depraved nature still, wherever it may be found; and that changes, such as we wished to be the instruments in producing, were not to be effected, even among those who are called civilized people, without a long and patient waiting for it upon God. But, however things may have been presented to our minds about the condition and desires of this people, a better knowledge of their case from actual observation does not less excite our pity, nor make us wish we had not come out for their instruction. They pray, indeed, if it may be called prayer, as we were told; and even now, as the day dawns, whilst I am writing in my house, I can hear them at their orgies, where their lodges are set up more than a mile from me. They begin very high, in a sing-song note, as loud as they can halloo, and then run their voice, as long as they can carry breath, to the lowest key. They then continue the strain, until they are wrought to a pitch, wherein you will hear them sob and cry as their hearts would break. I have not yet learned, whether it be some particular individuals who make this their business, as mourning men and women, or whether they are all adepts in it. In such a case, they put mud upon their faces and heads, which, as I understand, they do not wash off till their desire is in some measure answered. Thus, you will often see men, women and children, bedaubed with black mud. But this is more especially the case when they are going off upon an expedition to shoot game, or to fight their enemies, or when they hear some bad news, or have lost some friend or relative. In warm weather, the men go quite in a state of nature, except a cloak around their waists. Many, and indeed most of their little children, are seen going abroad naked, even at this cold season of the year, notwithstanding the thermometer has sometimes stood below zero, and the ground is frozen six or eight inches deep. The villages are nothing more than what they can remove on the shortest notice, one horse being capable of carrying house, household furniture, and children, all at one load. From this period of the year to the time of planting their corn, they generally reside together at one place, which they call their village. The rest part of the time they separate into parties, and stay but a few days in a place, in proportion to the abundance or scarcity of the game where they happen to set up their lodges."

But I must harken to tell you, notwithstanding all these things, as well as the war, and the jealousies among themselves, that we are not without encouragement in our work. The commands of God, and his promise of success, that need shall be sown in vain, ought to be sufficient encouragement. But we have more than this. Our school went into operation about two weeks since; and we have now twelve children from the natives, of both sexes, and of all sizes; five of the full blooded, and seven half-breed. But so variable and deceptive are the people in their feelings and actions, that we have from time to time the most ample scope for imaginary joy and sorrow, as appearances are before us prosperous or adverse; for we are little able to-day to tell what to-morrow may bring forth. But, through your prayers, I hope we shall rest on the promises of God, and not faint or fall; for surely we have seen much of his wonderful works! We are now all turning our attention to the more particular business of our designation; and mine is the laborious undertaking of becoming master of the Indian language. It is not, however, that which I dread. Strange as it may seem, never did I enter upon the Latin or Greek with more desire than I do upon this language; and the thought of being able to speak to them fluently in their own tongue, makes no sacrifice or privation appear great or difficult to compass such an object. And when this is gained, I am not certain but that a translation of some part of the Scriptures, and readers sent out from the school as soon as they should be

prepared, would be a most valuable method of advancing the mass of the nation in knowledge, and of improving their morals. Why our communications heretofore have been less frequent, you have doubtless learned before this. We hope the likelihood will not again overtake us. Accept, therefore, our highest love; and believe us still most ready to serve you, and to suffer in the work of the Gospel. [Mr. Reg.]

REVIVALS OF RELIGION.

From the New-Haven Rel. Intelligencer.

In Norwalk, Con. there is quite a hopeful revival recently commenced. About thirty are numbered already as fruits of its saving power. In Greenwich and New-Canaan, it is also believed that God has begun the work of grace.

Extract of a Letter to the Editor, from Jefferson, N. Y. May 11, 1822.

God has appeared in a glorious manner to build up Zion here. The influence of his Holy Spirit has been experienced by us in a very interesting manner. The work commenced in the month of March. The beginning of the work was among the males, between 30 and 50 years of age, and some of the most stubborn in society, since which it has prevailed over the society, and among almost all classes. The number indulging hopes is between 70 and 80. The anxious souls are about 250 in number. Fifty-five persons have been pronounced for admission into the church. The features of this revival are in several respects interesting and remarkable.

Extract of a Letter to the Editor, dated Morrisstown, N. J. May 12, 1822.

Jehovah is marching thro' this town with majestic sway, rescuing rebels from the power of the prince of darkness and frustrating his plans for their destruction. Perhaps 200 or 250 sinners stand trembling and enquiring with anxious solicitude what they shall do to escape the frowns of an angry Judge. The work has been manifest about 5 weeks, the number of conversions is not known, neither is the number of the anxious. The work is not confined to age or sex, those of from twelve to rising seventy years have been, to all human appearance, made the trophies of victorious grace. God grant that this marvellous work may spread and prevail until the whole earth shall be illuminated with the heart-cheering, soul-enlightening rays of Gospel light. May this be your prayer & the prayer of all who love the appearing of the great Head of the Church.

Extract of a Letter to the Editor, dated Springfield, N. Y. May 14, 1822.

My dear Sir,—I send you the following account of what the Lord has done for this place, within about a year past, by the outpouring of his spirit. For years, I have been told, professors here have been cold and inactive; and appearing to possess the form of godliness, but very little of the power. Yet here were some faithful souls who wrestled with God and prevailed. This attention began about January 1821: the increasing number at Church on the sabbath, the crowded conference and the weeping eyes, all showed the Spirit of the Lord was among the people. Anxious meetings were early commenced, to which were invited, not only those under concern of mind, but Christians also were requested to attend and pray for those who were anxious in a separate room.—These meetings soon became crowded; Christians seemed to awake as from a dream, while an awful solemnity covered the faces of sinners; to these meetings came the pious, bringing with them their sin-sick friends, seeming to possess the same confidence that Christ would restore them, as did those in the days of his flesh, when they brought to him the lame, the blind, and the dumb to be healed. From thirty to seventy anxious ones, for months attended, bowed down under a deep sense of sin, and trembling under the apprehensions of God's wrath. Before the influence of the Spirit, the drunkard, the profane, the idle, and the moralist has alike been bowed down, owning themselves the chief of sinners, and been compelled to cry out for mercy. About 150 have been the subjects of this work; 120 have united with the Presbyterian Church in this place. Some with other Christian churches. There has been apparently but one feeling among all names of Christians here in the awakening. In the anxious room might be seen those by birth and education, Episcopalians, Methodists, Baptists and Presbyterians all bowed with deep conviction of their ruined state, and asking after Christ, while the pious of each of these classes were in the prayer room together, pleading with God in behalf of their anxious friends and neighbours. We have had no opposition to the work, except from a few professors who have stood aloof, and seem still to say we will have no part nor lot in this matter. The work has not yet subsided. Anxious meetings are still continued, and we have the happy prospect at this time of the work advancing. Professors seem engaged in a new and thrilling, and there are new cases of powerful conviction and conversion. Oh, the work is the Lord's and he will carry it on.—The power is his, and all the opposition of earth and hell to the Redeemer's cause, will be overruled to the glory of God and to the upbuilding of his kingdom. Yours &c.

State of Religion in Providence, R. I.

This town has frequently been favoured with showers of Divine grace. In the spring of 1820, more than four hundred souls were added to the number of those who profess to be followers of the Lord Jesus—& about a year since, above 80 were added to the Methodist communion; the most of these continue to "follow on to know the Lord," & "some have fallen asleep in Jesus"—& have gone to receive the reward which he gives to those who believe and put their trust in him. For some months past, many Christians appear to have been slumbering on their posts, apparently forgetting that "the hand of the diligent maketh rich." Yet there were some who did not cease to pray that the Lord would again revive his work in this town. And He who never slumbers nor sleeps—whose ears are ever open to the cries of his children—who has promised to give his Holy Spirit to them that ask him—and whose promises are sure, has been pleased to bless the labours of that indefatigable Missionary, the Rev. Mr. Maffit. This interesting stranger commenced his labours among us about three weeks since; and the several meeting-houses in which he preached were crowded to excess with attentive hearers. The effects of his preaching were soon visible. Hundreds of publicly entered into a solemn covenant to live new lives—to be more devoted to God, and earnestly to pray for a revival of religion. Meetings for prayer and exhortation were frequent and very deeply solemn, by sincere devotion and anxious inquiry. We are not able to state the number of those who are "striving to enter in at the strait gate," but it is very large. It is common in our Union Prayer Meetings to see from twenty to fifty earnestly soliciting the prayers of Christians in their behalf. Some have felt the burden of sin removed; and are now rejoicing with joy unspeakable and full of glory. In view of what God is doing for us, Christians are constrained to call upon their souls to bless his holy name, and not to forget his benefits; and to remember that he has said to them by the mouth of his holy prophet, "Bring ye all your tithes [for prayers] into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

[Providence Rel. Intell.]

REVIVALS OF RELIGION.

To the Editor of the Boston Recorder.

Sir,—There is a pleasing work of Divine grace in this region, embracing New-Ipswich, and some other towns in New-Hampshire, with several others in the north-east of County of Worcester. The greater part of the population has been the seat of darkness, stupor of error, for a long course of years; but the work of moral death seem now to be completed. Holy Spirit is evidently here on a visit of grace, and those pious souls who have wished, and prayed, for the consolation of heaven, see it, and are glad."

The work commenced in New-Ipswich, the last summer or autumn, and still continues with very pleasing, hopeful prospects. It states the precise number of those, who give evidence of having been the subjects of grace, but probably I shall not be inconsistent in saying that it exceeds 100.

In Rindge there has been a revival of grace for several months—the number of hopeful souls is 40 or more.

In Fitchburg a special attention to religion has been visible, some time last winter, but not entirely subsided—as many as 15 have evidence of having passed from death to life. The subjects of grace, is still prevalent among Christians. In Ashby, the church and congregation of Rev. John M. Putnam is minister, began to be sited with the refreshing influences of the Spirit, last autumn. The excitement subsided, and seems to be almost general—now, 45, it is hoped, have been born of the Spirit. 20 have been added to the church.

A revival of religion commenced in this (Winchendon), more particularly in the Episcopal church and society, during the last March. The work has been gradual, but during the time of its continuance, it is now becoming more general, and more in its character. Meetings on the sabbath, meetings, conferences, and meetings for prayer, well attended, are solemn, and appear to be sited with happy results.—But I think no more so much blessed in awakening the careless, rectifying the anxious, and confirming the subjects of grace, as the *Inquiry Meetings* have been held weekly ever since the revival. Thirty or forty, we hope, have experienced change of heart—seven have united with church—eight more are propounded. Many praying souls, and the great body of church are continually uniting in prayer, they would carry on this work, and make still displays of his power and grace. Yours, &c. May 27, 1822. ELIAS L. CLARK.

MISSIONS IN BOSTON.

For the Boston Recorder. Annual Report of the Secretary of the "Female Society for Missionary Purposes," 6th, 1822.

Respected Ladies,—Having been engaged in the present period, it becomes us to review various steps by which we have been led to the changes of another year. While the proceedings of the society have been known to itself as to render it unnecessary to stipulate them on the ground of information, with a hope of refreshing the memory, previous to their duty to present before the committee a retrospect of its movements. Its pleasures, joy and sorrow, have been the ingredients of our cup. The pen which in our last Report, and marked the decrease of our members in the preceding year, has just fallen from our hand, when the martyr laid his icy finger on another, and have since been summoned to follow him—James Davis, the pioneer of all succeeding missionaries in Boston, likewise closed his life and calmly yielded his emancipated frame to dust. All those, we have the best reason to believe, have met before the throne of God as Lamb, and are uniting with the millions of heavenly hosts in songs of adoration and praise. Respecting Mr. D., it may be said, "he is good man, full of the Holy Ghost and full of wisdom will be remembered as an instrument good to Zion."

Missionary Operations. During the spring, vacation at the "Theological Seminary," two brethren named in town as heretofore; and one at the vacation.

Early in the season, a number of Brethren, believing that the Lord had blessed the labours of the missionaries in Boston, felt it their duty to the formation of a society for the purpose of meeting the mission; and delegated a committee to inquire into the views of this society, and whether we should feel disposed to unite with them in employing Mr. Collier, as a Missionary. This was an interposition of Providence, in favor of the cause, having long been desirous of our should go forward in the work, the Baptists, with pleasure and satisfaction resolved, it was expedient to pay over to them our present year, (excepting the subscription any individual who might prefer some other person, not being at liberty to make any further engagement, as our funds are appropriated and it was proposed by them, that this society occasionally meet with them to hear their reports and what success or encouragement might be present. The mission house, allotted to our last Report, built by the "Society for the religious and moral instruction of the Indians," had been completed, and occupied by Mr. Collier, the afternoon and evening of the Lord's day, the beginning of July; and for several past, Mr. Collier has preached there on Lord's mornings. At noon he preaches at the Seminary, as he is still chaplain to that institution, in the evening at a convenient place in Park street, to a full and attentive meeting. He holds meetings in different neighborhoods, in the week, visits the sick, where he is gratefully received, and cheerfully attends to other duties which come within the province of domestic missionary.

A circumstance has occurred, which has afforded Brother C. an opportunity of proving that mission is not useless, if the safety, the reputation and happiness of a young and interesting people are considered important. In a house derelict, wickedness and folly, he observed a little, about 12 years old, who appeared wretched and poor miserable. Her father dead, her mother in a state of derangement. He expostulated with the family on the evil of bringing up a child that way, exposed to the influence of such pleasures and habits; and advised them to place where she would be properly instructed. The man of the house, totally declined on any condition that Mr. C. taking her into his family. What could be done? Whose fault suppose we were put upon the severest rack, the Rev. Mr. Cornelius, on beholding the Orage Captive, who might perhaps have suffered death by the tomahawk or the knife; or those of our brother Collier, on seeing this child exposed to a life of iniquity, in the hands of fiends incarnate, and the only alternative his option? He took her. And while we applaud the energetic exertions of Mr. Collier, and the generosity of the lady who came forward and paid the ransom of the little Orage, we appreciate the feeling and benevolence of our brother in this case. We are happy to learn, that far the little girl has done remarkably well, considering her previous situation.

The Congregational branch of this society, again engaged Mr. Bingham as their Missionary for several months. He has labored at the Marine Hospital, Fort Independence, and various places among the poor in this city.

POET'S CORNER.

From WASHINGTON'S Hymns.
Consolation to Parents under the Loss of Infants.
 Safe in the heavenly Shepherd's arms,
 And gathered to his faithful breast,
 Beyond all danger or alarms,
 The infant spirit is at rest.
 Glad to forsake the feeble clay,
 And breathe a pure, immortal air,
 He wing'd his joyful flight away,
 The glory of the blest to share.
 With pow'rs enlarg'd to comprehend
 The wonders of redeeming grace,
 Millions of blessed infants bend,
 And see their Saviour face to face.
 O could we listen to their praise,
 And their divine enjoyments see,
 We should not weep when Jesus says,
 "Suffer this babe to come to me."
 Now, though we see not, we believe;
 We have a record firm and sure;
 Let us its heavenly voice receive,
 And, trusting, patiently endure.
 Soon may we meet the happy throng,
 Welcom'd by those who went before;
 And join their everlasting song,
 To feel the parting stroke no more.

The grave of the Pious Cottager.
 All welcome to thine earthly bed,
 Thou pilgrim, to thy home at last;
 Here rest thy worn and weary head,
 The bitterness of death is past!
 Humble thy grave, and not a stone
 Tells where the slumbering body lies!
 But God there smiles, and that alone,
 A glory sheds that never dies?
 The flowers that o'er this low bed bloom,
 The mantling turf that wraps it round,
 How lovelier than the costly tomb,
 With piles of masonry crown'd!
 Then slumber here—in Jesus sleep—
 Thy Saviour and thy God is nigh;
 This mortal he will safely keep,
 Till rais'd in immortality!

MISCELLANY.

THE ARGUMENT IN FAVOR OF UNITARIANISM FOUNDED ON THE AUTHORITY OF GREAT NAMES.

Unitarians are more apt, if I do not mistake, than any other sect who assume the Christian name, to boast of the patronage of distinguished men. This is possibly owing, in part at least, to that lurking consciousness that their cause stands in need of such a prop, which more frequently, perhaps, than is imagined, attends the advocates of error. And hence there is scarcely any method of defending their anti-Christian citadel of which they appear more fond, than to array a list of eminent men, to whom they lay claim, as the open or secret friends of Unitarianism. That cause, they tell us, cannot be bad, which some of the greatest and best men that ever lived, have espoused.

The weakness of this plea is so obvious, that a formal refutation of it will not be thought necessary by any impartial reader. The same plea might be urged with quite as much force in support of Transubstantiation, the worship of Images and Relics, and many other of the most palpable and irrational errors, that ever disgraced the Christian Church. They have all had able and eminent advocates, whose opinions have been confidently quoted in their favour, and whose authority would be decisive, if talents, learning and virtue, could be admitted as substitutes for scriptural warrant. Yet if any one were to argue that, because John Huss, Luther, and Calvin, and a host of other eminent men, were all Catholics, and devoted their great powers and erudition to the support of many of the superstitions of the Papacy, that therefore these superstitions must be founded in Scripture; every impartial man would perceive such a conclusion to be at once illegitimate in reasoning, and false in fact. Not a whit better is the argument drawn by Unitarians, in favour of their cause, from the authority of great names. As long as they themselves are compelled to acknowledge that the grossest absurdities, and the most wretched superstitions, have been countenanced by many men equally distinguished, they will hardly venture to lay much stress on an argument so capable of being turned against them.

The truth is, if all the world were against the Bible, it would be of no weight in the Christian's estimate. If all the talents and learning that ever apostate man could vaunt, were leagued for the support of Unitarianism, it would be no stronger proof that the wisdom of this world is foolishness with God. Thus we argue in the case of those who reject Revelation altogether; and the argument is just as good with respect to their *REASONS*, as it is with respect to their *PERSONS*. The question which we are called upon to solve, is, not, whether this great man believed in accordance with us; or whether that great man believed differently; but the question is, *what saith the Scriptures?* If *TRUTH* be in our favour, we can well afford to have thousands of great names in the ranks of our opponents.

But it ought to be known, that, whatever may be the value of this argument, it operates with incomparably more force in favour of Orthodoxy, than in favour of Unitarianism. In taking a survey of the Christian world, from the time of the Apostles to this hour, for one truly great man who has avowed himself a Unitarian, I will venture to produce five hundred, who have taken the opposite side. All the great Reformers, throughout Europe, as we shall see hereafter, espoused the cause of Orthodoxy with perfect decision. Nay, the great body of the most profoundly learned and pious men that ever adorned both Catholic and Protestant Christendom, have espoused the same cause, so far as respects the main points in dispute between the Orthodox and Unitarians. If the question, then, is to be carried by a majority of votes, by a majority of the great and the erudite, the majority is immense in favour of Orthodoxy. But if the weight of piety, as well as of talent, of deep Biblical and theological knowledge, as well as of elegant literature and human science, is to be taken into the account, the preponderance is in favour of Orthodoxy, beyond all comparison. This Unitarians well know; and, therefore, it must be confessed they had no small temptation to make, as they have done, an ostentatious display of the comparatively few respectable names that could be mustered on their side.

But it will, perhaps, be asked, Have not some men of distinguished talents and learning, who avowed themselves Unitarians, written with great ability on the evidences of Christianity, and in the defence of some of its doctrines? They have. But if Unitarians are not to be acknowledged as Christians, what estimate ought we to form of these men and their labours? Were they powerful writers on behalf of Christianity, and yet no Christians? By what name, then, ought they to be known? There is really no difficulty in this case. A man may write with great zeal and force in support of a PARTICULAR PART of a religious system, who can by no means be considered as a cordial friend of the GENERAL SYSTEM. A Deist may write with great ability in defence of the doctrine of a particular Providence, which is evidently a doctrine of the Bible; and a Jew may write with no less ability in support of the miracles and inspiration of the Old Testament Scriptures, in which the Christian will always own him as an auxiliary. But you would not think of calling either, on this account, a Christian. In like manner, if Dr. Priestley, or Dr. Lardner, or any other distinguished Unitarian, wrote well on any subject connected with Christianity, while we venerate them for their learning and virtues, and thank-

ly avail ourselves of their aid, on any subject on which they have written ably and instructively; we are no more bound to call them Christians, or to consider the general spirit of their writings as coinciding with the Gospel, than we are to consider Josephus, Maimonides, or Ben Jarchi, as entitled to the name of Christian, while we esteem, and employ their works, in aid of the Christian cause. [Miller's Letters.]

For the Boston Recorder.

AMERICAN COLLEGES.

A Table exhibiting the residence of the Students of nine Colleges in the United States.

Colleges.	Yale.	Dartmouth.	Union.	Bowdoin.	Williams.	Middlebury.	Amherst.
Mass.	40	180	15	10	10	10	10
Conn.	10	10	10	10	10	10	10
N.Ha.	10	10	10	10	10	10	10
Verl.	10	10	10	10	10	10	10
Maine.	10	10	10	10	10	10	10
R. Isl.	10	10	10	10	10	10	10
N York.	10	10	10	10	10	10	10
N.Jer.	10	10	10	10	10	10	10
Penn.	10	10	10	10	10	10	10
Ohio.	10	10	10	10	10	10	10
Verg.	10	10	10	10	10	10	10
Maryl.	10	10	10	10	10	10	10
N Caro.	10	10	10	10	10	10	10
S. Caro.	10	10	10	10	10	10	10
Georg.	10	10	10	10	10	10	10

There are, from Kentucky, 5 in Cambridge, 2 in Yale, and 1 in Union; from Louisiana, 3 in Cambridge, and 3 in Union; from Mississippi, 4 in Cambridge, 3 in Yale, and 2 in Union; from Alabama, 1 in Yale; from District of Columbia, 3 in Cambridge, 1 in Yale, and 1 in Union; from Ohio, 7 in Yale, and 1 in Union; from Delaware, 1 in Cambridge; from West Indies, 3 in Yale, and 1 in Union; from South America, 1 in Yale; from Nova Scotia, 1 in Cambridge; from Upper Canada, 1 in Williams, and 1 in Cambridge; from Lower Canada, 1 in Cambridge, 1 in Yale, and 1 in Middlebury. The Catalogues examined, were those of 1821, except Cambridge and Union, which were of 1820.

By the table it appears, that the students of Yale, are from eighteen States, from the District of Columbia, from South America, the West Indies, and Lower Canada.

The students of Cambridge, are from 16 States; from the District of Columbia, Nova Scotia, and the Canadas. The students of Union, are from 17 States; from District of Columbia, and the West Indies. The students of Dartmouth, are from 5 of the New England States; and all of them but 2, from New Hampshire, Vermont, and Massachusetts. The students, except 2, of Brown University, are from the six New England States; and, except 5, they are from Massachusetts, Connecticut, and Rhode Island. More than two thirds of the whole number are from Massachusetts. The students, except 2, of Bowdoin, are from Massachusetts, New Hampshire, & Maine. The students, except 9, of Middlebury, are from Massachusetts, Vermont, and New York.

The students, except 2, of Williams, are from Massachusetts, Vermont, and New York. The students, except 3, of Amherst, are from the New-England States, and more than two thirds of the whole number, are from Massachusetts.

It appears also, that one hundred and ninety one students from Massachusetts, nearly one half of its whole number; are sent out of the State to obtain an education.

Fifty-six from Connecticut, less than one fourth of its whole number, are sent out of the State. Fifty-one from New-Hampshire, about one third of its whole number. Fifty-five from Vermont, almost one half its whole number. Sixteen from Maine, less than one fifth of its whole number. Six from Rhode-Island, less than one sixth of its whole number.

In relation to New-England, it appears, by a comparison of the number of students furnished by the States, with the population, that Massachusetts furnishes more in proportion to her population than any other State; that Connecticut furnishes more than any other State except Massachusetts; that New-Hampshire, and Vermont, (if we suppose that the students of Burlington, about 40 in number, are mostly from Vermont,) furnish about an equal number that Rhode Island furnishes more than Maine.

It appears further, that New-England furnishes 1067 students, and including those at Burlington, 1100, that is one to 1500 inhabitants; that Massachusetts furnishes one student to 1000 inhabitants nearly. It is a fact that Berkshire county furnishes more than one student to 1000. If then, the United States furnished as many in proportion to their population, as New-England, they would furnish six thousand six hundred; and if as many as Berkshire county, they would furnish nine thousand seven hundred, while they do not furnish more than three thousand, and more than one third of these are from New-England. What inexpressible obligation, this fact imposes upon the people of New-England, to the God of all its mercies?

There is another fact which imposes still greater obligations. 392 out of 1223 students in the New-England Colleges, are hopelessly pious, and are with few exceptions preparing for the Gospel Ministry. Soon shall the "wilderness," some of it at least, "blossom as the rose."

For the Boston Recorder.

American Education Society's Library.

It has long been a matter of difficulty for indigent students to procure the necessary books. The price of books & the number of books required is, indeed, not great—but the means of indigent students, are often less. To those, who accustomed to receiving money by thousands, it is not easily conceived with what difficulty, a young man, who has no parent to give it to him, for his father is poor, and has a large family, and does not know how to spare his son's services until he is twenty-one; or his mother is a widow, & she wants her son at home to take the place of his father, and assist her in supporting the family;—and it requires much self-denial and many prayers to part with him. Or which is not uncommon, the young man has no parents, he is alone in the world; the money allowed him by the Education Society is barely sufficient to pay for his board; he begs his tuition; he is dependent for his clothes; he has wood to buy, and other necessary expenses to defray; how shall he get his books? We might borrow money to purchase them. But he has no credit, for he has nothing in possession, and nothing in expectation, and he has borrowed money already till he owes a debt, which to a rich man, would appear a mole hill, but it appears a mountain to him; or if his credit is good for a few books, he had rather do any thing, than to ask to be trusted. Under such circumstances, I have known a Beneficiary write to a friend, who was two hundred miles from him, for a Greek Majora. Thus he writes, "If you could by any means procure me a Greek Majora, I should feel myself very much obliged to you, as I have often been." We add in a postscript, "Dear Sir, I hope you will not think it strange, that I send to you for a Greek Majora, as I know not how to do without it; or how to obtain it." These and similar considerations and circumstances, induced the Education Society to propose the plan of forming classical libraries in the principal colleges and academies. The success of the plan was rendered probable from the fact that such libraries had already been formed, in Yale, and Williams and Union Colleges, and in Brown University; and had been found highly advantageous. As soon as the plan was proposed, several gentlemen in Boston and the vicinity, contributed liberally to it, and enabled the Society to commence a number of libraries, much to the encouragement of indigent students, and to the advantage of those literary institutions, where they are pursuing their studies. Classical books are most wanted, and thus far such only have been contributed. When this plan, thus successfully commenced, shall be accomplished, another great barrier in the way of obtaining an education will be removed, and the number of those, who are encouraged to make the attempt, no doubt greatly increased.

A HINT TO MOTHERS.

Mr. Editor,—In conversation with a dear friend, not long since, on the comparative influence of precept and example, I was much affected with an observation she made respecting her own experience. "I can perfectly remember," said she, "that when a child, I thought that if my mother was a Christian, I hoped I never should be one." This was not said from the least disrespect to her mother; for she expressed the highest respect and affection for her, as a Christian & indulgent parent. Unfortunately her mother possessed an irritable disposition, and to say the least, often "spoke unadvisedly." As the natural logic of children is, to judge of things by their apparent effects; and as the child saw her mother in anger, & acting under its strongest impulse, who can wonder that she was appalled at the thought of becoming a Christian. She could not witness the tears of repentance that flowed in her mother's closet; neither did she then know that Christians are sanctified in this world but in part; she associated religion with the example of her beloved parent, and to be like Christ, she thought was to be like her mother, and the thought was painful.

How vain is it, to inculcate by precept, what our practice daily contradicts. Parents are the natural "guardians of their children"—models for their imitation. Mothers certainly have more than an equal share of influence; and it is not true, that they form the infant mind. What more, and especially what Christian mother, can bear the thought, that her unholiness example, should be the means of plunging the soul of her darling into everlasting woe.

Little Compton, May 1, 1822.

Rev. ERENEER COLMAN,

Sir,—As a proof that we are not insensible of your unwearied exertions for the benefit of the church and society in this place, and that we wish to testify, (if only in this humble manner,) a grateful recollection of your numerous kindnesses; we will please to accept, from several Ladies of the United Congregational Society, the enclosed sum of \$20, to constitute, you, Sir, a life member of the "New-England Tract Society."

Most respectfully yours, MARY SHEPARD.
 I take this method to express my sincere thanks to those Ladies of Little Compton, who have, in this liberal and unexpected manner, testified their grateful recollection of what they are so partial as to call my "numerous kindnesses," and "unwearied exertions for the benefit of the church and society in that place;" and to assure them, and the church and society with which they are connected, that while they remain destitute of a pastor, I shall, cheerfully, as heretofore, render them every service in my power. E. COLMAN.

VIRTUE PERSONIFIED.

The Rev. Drs. R— and E— were colleagues in one of the churches of Edinburgh. The former was an elegant writer, and handsome speaker; but belonged to that class of preachers, in the national church, known by the name of moderate men: the latter was truly evangelical in his views and sentiments, and consequently ranked with those who are denominated the orthodox clergy of the church. Dr. R—, one Sabbath morning, delivered to the congregation a sermon upon virtue. In his discourse he endeavored to exhibit this ornament of Christian character, under the most engaging aspect; and, after he had bestowed upon it every epithet of commendation, which his powerful imagination could invent, he summed up the whole matter in this very animated and striking sentence: "Indeed virtue is an object in herself so amiable, lovely and commanding, that were she to appear, in our world, personified, I am sure men would fall down and worship her."

Dr. E— ascended the pulpit, on the afternoon of the same Sabbath, and addressed the congregation. His subject happened to be more evangelical. He had occasion, therefore, to speak something of the fall of man and of the depravity of human nature. The conclusion of his colleague's discourse seemed to militate a little against this doctrine; and, therefore, induced him, in his sermon, to make a gentle allusion to it. He said, "Probably his worthy brother had been carried away rather too much, by the warmth of his imagination and his attachment to his subject; when in the forenoon, he declared, that men he was sure, would fall down and worship virtue were she to appear on our earth personified: for, that virtue had already once appeared upon this earth personified; but men instead of falling down and worshipping her, cried out against her, 'Away with her, away with her; crucify her, crucify her.'"

The cry of the Jews against our Saviour; the pronoun *her* is substituted for *him*, to suit the gender usually applied to virtue.

Good Stewards.—There is much moral beauty and simplicity in the following anecdote:—The late King of Prussia rung his bell and no body answered. He opened the door and found the page asleep on the sofa. He was going to wake him when he perceived the end of a billet sticking out of his pocket. He had the curiosity to know the contents. He took and read it. It was a letter from his mother, who thanked him for having sent her a part of his wages, to assist her in distress, and besought God to bless him for his filial goodness. The King returned to his room, took a roller of duets and slid them into the page's pocket. Returning to his apartment, he rang so violently that the page awoke and entered. "You have slept well," said the King.—The page made an apology, and in his embarrassment happened to put his hand in his pocket, and felt with astonishment the paper of money. He drew it out, turned pale, and looking at the King, burst into tears without being able to speak a word.—"What is the matter?" said the King.—"What alls you?" "Ah! Sir," said the young man, throwing himself at his feet, "somebody would wish to ruin me. I know not how this money came into my pocket." "My friend," said the King, "God often sends us good in our sleep. Give it to thy mother. Salute her in my name, and tell her that I will take care of her and you."

Short Advice worthy of Long Remembrance.
 KEEP SUCH COMPANY AS GOD KEEPS.

Monkeys.—On a shooting party, one of his friends killed a female monkey and carried it to his tent, which was soon surrounded by 40 or 50 of the tribe, who made a great noise, and seemed disposed to attack the aggressor. They retreated when he presented his fowling piece, the dreadful effect of which they had witnessed, and seemed perfectly to understand. The head of the troop, however, stood his ground, chattering furiously; the sportsman did not like to fire at the creature, and nothing short of firing would suffice to drive him off. At length he came to the door of the tent, and finding threats of no avail, began a lamentable moaning, and by the most expressive gestures to beg for the dead body. It was given him—he took it sorrowfully in his arms, and bore it away to his expecting companions. They who were witnesses of the extraordinary scene, resolved never again to fire on one of the monkey race. [Forbes's Oriental Memoirs.]

GEORGE DESMOND.

JUST published by S. T. ARMSTRONG, 50 Cornhill, THE HISTORY OF GEORGE DESMOND, founded on facts which occurred in the East Indies, an interesting and instructive volume. "We have seldom met with a narrative less objectionable than this; its tenor is altogether instructive; the descriptions natural and striking, the events interesting and affecting; & the style is well adapted to the subject. We earnestly recommend it." London Evang. Mag.—Price 75 cents single, \$7.50 a dozen.
 In Press—Miller's Church History, 5 volumes. May 18.

IMPROVED EDITION OF OLD COLONY COLLECTION ANTHEMS.

JAMES LORING, No. 2, Cornhill, will immediately republish a handsome edition of selections from the above work, with additions and improvements, in one volume. The whole selected and arranged for the Organ or Piano Forte, by the Handel and Haydn Society of Boston, to whom the copy right has been transferred. Great care will be exercised to insure accuracy, and to correct any errors which may have occurred in the printing of former editions. It is not designed to insert in this collection any of the pieces from the volumes of Sacred Music now publishing by the Society, nor will the Society publish in their volumes any pieces from this collection, that there may be no interference or competition in the publication of the two works.

IMITATION SHELL COMBS.

THOMAS A. DAVIS, No. 2, (Corner,) Market Row, fronting the Market, has just received direct from the manufactory 200 Dozen IMITATION TORTOISE SHELL COMBS.—Also, 80 Doz. elegant patterns of TORTOISE SHELL DO. Country Traders, and those wanting this article by the dozen, will always find the best assortment, and on the most reasonable terms. May 18. law2m

Copartnership Formed.

THE Subscribers have formed a connexion in Business, under the firm of CLEVELAND & DANE, and have taken Store, 43, Market-Street, where they offer for sale, the following Rich Goods, 1 case Merino Shawls, long and square—colours white, scarlet, and black,

1 do. French Silk Scarfs, with wrought borders, 1 do. Levantines, black and coloured, 1 do. plaid Florences, handsome patterns, 4 boxes Zephyrs, containing a very beautiful assortment of colours, German Silk Hdkfs.; Merino Indispensables, German Flag Hdkfs.; black French Crapes, Nankin and Canton Crapes; Crapes Dresses, Syncrashes and Saranetts; Irish Linens, Fancy Prints; Gingham, &c.

Also, 1 case of Leghorn Bonnets, Nos. from 26 to 50. CHARLES CLEVELAND, JOHN DANE, May 4.

FORTY-EIGHT CASES PARIS PAPER HANGINGS

(LATEST FASHIONS.)
 BUNSTED & SON, No. 68, Cornhill, have just received by the Oak, from Havre, 48 cases, containing a very large and superior assortment of PARIS PAPER HANGINGS.

This uncommonly rich and extensive addition to their stock, makes it well worthy the attention of all who are about purchasing, and who desire the most modern style.
 Country merchants supplied on favourable terms. April 13.

BOOT AND SHOE MANUFACTORY.

WILLIAM S. CHADWICK, has on hand for sale, and is constantly manufacturing, Ladies', Gentlemen's, Misses', Children's and Boys' Shoes, comprising the most extensive assortment that can be found at any store in this city, viz: Ladies black kid and morocco Shoes with and without heels of every description; Ladies black and coloured English kid and Dress Shoes, very elegant; Ladies English marseine blue, purple and other colors, fashionable patterns; Ladies black and colored Denmark Satin and Prunello Shoes, with and without heels;—together with a complete assortment of Women's common low price Leather and Morocco Shoes.—Also, Misses Children's and Boys' Shoes, in every variety of fashion. Gentlemen's Wellington Boots, Walking and Dress Shoes, Dancing Pumps, Morning Slippers, very nice; together with every article usually kept in a Shoe Store. Ladies and Gentlemen in the country, who wish to supply themselves in this city with good Shoes, and at the same time cheap, can here be accommodated on the most reasonable terms; and should the Shoes purchased not meet their expectations they are at liberty to return them and receive their money. Merchants in the Country who purchase Shoes in this City for retailing, will find it to their advantage to call as above before they purchase elsewhere.

MUSIC TUITION AND BOARD.

M. S. P. TAYLOR, Professor and Teacher of Music, and Organist at the West Church, respectfully tenders his Professional Services to the Ladies and Gentlemen of Boston, in teaching the Piano-forte, Organ and Singing. Application to be made at the Franklin Music Warehouse, No. 2 Milk-street, or at his house in Leverett-Place, Green-street, West Boston, where a few young Ladies can be accommodated with Board, and have the use of his Piano-forte. Nov. 3.

NEW-ENGLAND MUSEUM, 76, Court Street—GREATLY ENLARGED.

Open every day from 7, A. M. to 10, P. M.
 THIS Grand Lyceum of Nature and Art, has been recently much enlarged by the Addition of another Entire Museum to its former very great collections; the additions made within the last six months, being alone greater than any other Museum in this city.
 It now fills ELEVEN SPACIOUS HALLS and APARTMENTS, two of which are 70 by 36 feet.—This Establishment is adapted for Rational Amusement, consisting of the wonderful works of Nature and Art, from all parts of the world, and is well calculated to instruct the mind and improve the heart.
 The admiration and entire satisfaction universally expressed by visitors is the best testimony in its favor. All persons whether from the City or Country will find both pleasure and profit in viewing these immense collections, and are respectfully solicited to patronize the Establishment.
 Remember, New-England Museum. Admittance 25 cts. only, without distinction of age. April 27.

HARD WARE AND CUTLERY.

PAYSON & NURSE, No. 3, Union-street, Liverpool, an extensive assortment of

Hard Ware and Cutlery, viz: Table and Dessert Knives—Pen, Pocket, two bladed do.—Razors—Scissors—House and Sheeps Shears—Cam's Cast Steel China Knives and Plane Irons—Spoke Shavers—Draw Knives—Hemming & Sons' superior white and silver eyed Needles—Brass and Iron Cast Sticks—Shufflers and Trays—Gut and M. and vest Buttons—Pearl and Glass do.—Screw Augers—Nail and Spike Gimblets—Man and Cast Steel—Hand, Iron and Brass Trunk, Pad and Tilt Locks—Bright and Lathe—Patent Butt Hinges—Wood Screws—square Head do.—plated and tinued Iron Tea and Tea Spoons—Commode Knobs—Brass and Paw Casters—Brass Nails—Glass Paper, &c.—CUSHMAN'S TRUNNEL AUGERS—John Barber's "Old English" Razors—A new voice of RODGER'S PATENT PENKNIVES—English fine drawn Nails, 6d to 20d—Brass Plates—Sheet Lead, 3, 3 1/2 and 4lb.—Hoe—Scythes—Cut Nails—Spikes and Black Tin and Britannia Tea Pots—Brass Cords & Lines of all kinds, &c. which will be very low, for cash or approved credit. May 18.

City Furniture Warehouse.

JUST opened a large Ware House in Union-street, at the entrance of Marshall's Lane, where is on hand & will be constantly supplied with rich, elegant, ornamental & useful household Furniture, and will be disposed of on as good terms as at any other establishment of the kind in the City, consisting of rich Mahogany Sideboards, do. Secretaries; do. large and elegant, stand up and other Card Tables; do. Grecian and other Dining and Breakfast Tables, with and without Bags; Wash and Light Stands; Writing Desks; Grecian Couches; Sofa and Bedsteads; Easy Chairs; Night Cases; good assortment of Gilt frame Looking Glass Live geese and common Feather Beds; a variety of fancy and other Chairs, Philadelphia New-York patterns; high back rocking and sliding do; Mahogany and stained high post and French carved Bedsteads; together with general assortment of common and low priced furniture, where purchasers are respectfully invited to call and examine for themselves, and every favour will be received with gratitude.
 N. B.—Furniture sent by a careful man part of the city free of expense. May 18.

Bargains! Great Bargains!

GRIDLEY & BLAKE, having replenished their Stock principally for Cash, now for sale, the following articles of warranted FURNITURE, at such prices as cannot fail to secure the fullest expectation of the purchaser, wishes to lay out his cash to the best advantage.
 80 Bureaus, various quantities,
 1500 Cane, Green, Rosewood and Turtle colored Chairs, 150 Fancy Chairs, gilt framed Looking-Glasses, from the best artists and Boston factories,
 75 Card, Dining, and Pembroke Tables, 40 set Brass Andirons,
 100 high post, field, trundle, French and Bedsteads,
 40 ladies' Work Tables, with and without drawers,
 12 Grecian Conches and Sofas,
 12 Live Geese and common Feather Beds,
 4 Ward Robes,
 2 Eight Day Clocks,
 10 warranted Timepieces,
 15 Portable Desks,
 50 set Bedstead Posts,
 Fancy Bellows and Brushes, Copper-Wash and Tea Kettles, Book Shelves, &c. 5 Secretaries.
 Also, 50 M. feet St. Domingo and Bay Mills, allowed to be the best lot, without exception in the city, being selected from various cargoes of 2000 lbs. Live Geese and common Feather Warehouse, No. 53, Cornhill. 4 May 18.

Earthen, Glass and China Ware.

OTIS NORCROSS & CO. No. 15 Exchange-street, have received by the *Parthian* other late arrivals from Liverpool, an extensive assortment of EARTHEN and CHINA WARE, consisting in part of complete Dining Service, printed Ware, Zebra, Table House, Elephant, and Turkish ware patterns—Plates, Saucers, Mugs, Dishes, Nappies and Bakers' patterns—Oval and round Tea Ware—Glass handled Coffee Bowls and Sauces, and Sauces and Bowls—Ewers and Basins—Cups, Pitchers, &c. new and elegant patterns with a general assortment of CC, Coloured, and Edged Ware.
 Also—A good assortment of China Tea, White and Gold broad band and double lined, Enamelled Landscape Views, &c.—A great variety of Enamelled and Common Lustre do.
 Prime assorted Crates as usual, expressly packed for Country Trade.—Glass Ware—all of common, plain flint and Cut.
 The above goods are offered repacked at the original packages, as low as at any House in Boston. May 18.

NORFOLK, ss.—Probate Court at Quincy, 1822.

ON the representation and petition of BATES, late of Weymouth, in the County of Norfolk, deceased, intestate, praying authorized and licensed to make sale of the real estate of which said deceased died, as will produce the sum of ninety-five dollars for the payment of his just debts, and an amount for incidental charges, in accordance with law.—Ordered, that the petition be referred to a Probate Court, to be held at Dedham, on the first Tuesday of June, at three o'clock, P. M.; and that the said Court be and is authorized to hear and determine thereon, and the said Court hereby directed to give notice thereof, by publishing a Copy of this Order, in the Boston Recorder, for three successive weeks, prior to that time, and that they may then and there appear, and be heard concerning the same, if they see cause. EDWARD H. ROBBINS, Judge of Probate. Copy—Attest—SAMUEL HAYES, Reg.

NORFOLK, ss.—Probate Court at Quincy, 1822.

ON the representation and petition of CRANE, late of Quincy, in the County of Norfolk, deceased, intestate, praying authorized and licensed to make sale of the real estate of which said deceased died, as will produce the sum of twelve hundred dollars, for the payment of his just debts, and an additional amount for incidental charges, in accordance with law.—Ordered, that the petition be referred to a Probate Court, to be held at Dedham, on the first Tuesday of June, at three o'clock, P. M.; and that the said Court be and is authorized to hear and determine thereon, and the said Court hereby directed to give notice thereof, by publishing a Copy of this Order in the Boston Recorder, for three successive weeks, prior to that time, and that they may then and there appear, and be heard concerning the same, if they see cause. EDWARD H. ROBBINS, Judge of Probate. Copy—Attest—SAMUEL HAYES, Reg.